THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be.*" BOOK OF MORMON, 1 NEPHI 13:37.

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BLESSED IS LABOUR*

ELDER SYLVESTER Q. CANNON

PRESIDING BISHOP OF THE CHURCH

I HAVE BEEN deeply impressed, my brethren and sisters, by the splendid instructions of the First Presidency and others who have spoken during this conference thus far. I rejoice with you in the favonrable conditions which prevail, and the measure of prosperity and progress in evidence among the Latter-day Saints. I realize the vast work that is before us to do. I appreciate the tremendous responsibility that rests upon Latter-day Saints both temporally and spiritually, to accomplish that which the Lord has in view for us. It is incumbent upon every one of us to do our part and to strive to qualify ourselves to accomplish the work assigned us. For the building up of the Church depends, not upon one or two or a few, but upon every one of those who have received the Gospel.

The responsibility is upon each one of us to learn our duty and then endeavour to do it. If we all take part, if we all perform our work, if we all sense that responsibility and endeavour to live up to it, we shall unitedly receive the blessings and the benefits. This great and important work is divine in its nature, and is intended to fulfil a great destiny. It is to prepare the way for

*From an address delivered at the third session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 6th, 1928.

the coming of the Son of Man and the establishment of righteousness, to build up Zion, and to do all those things which the Lord has declared unto us. So it means that every one of the Latter-day Saints, both young and old, should seek to prepare himself or herself to do his or her part, and to achieve the work before us.

I was greatly impressed, as I am sure you were, with the statement made by President Grant, at the opening of this conference, regarding the material achievements of the Latter-day Saints, in one respect alone; and that is the building of meeting houses, amusement halls, and stake houses, during the year 1927, and during the nine months of this year. The Latter-day Saints recognize that material progress and temporal affairs are bound up with the spiritual; and we cannot dissociate one from the other; for they both, temporal and spiritual, affect our welfare. We can not live by the material things alone, neither can we live entirely by the spiritual things.

. . . .

When we think of what is required in the way of the building of these meeting houses, which is only one of the activities of the Latter-day Saints—one of the responsibilities which are placed upon us—we realize that it is the result of a great deal of labour and money. Money, in fact, represents labour. So the money spent represents the accumulation of labour previously done in the way of production, and which is now so much capital. In like manner the tithes used for this purpose represent the accumulation of labour by the Latter-day Saints, which have been dedicated to the Lord. The members themselves in their own wards and stakes have given a tremendous amount of labour, and of means, which also represents labour.

LABOUR—A COMMAND OF GOD

We appreciate the fact that labour is one of the means whereby we progress. It is one of the things every one of us must learn to do. It is one of the great factors of growth. . . .

You remember that the Lord, through His prophet, Moses, gave to the children of Israel the commandment: "Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God." Six days are sufficient each week in order to accomplish the things that are necessary for the sustenance of mankind, and the seventh day should be a day of rest, set apart for the worship of the Lord.

. . . .

Now, of the benefits that come to us from labour, there is a distinct advantage that comes from the fact that in the sweat of our face we learn to value the things of life. It brings health to us, it brings satisfaction, it brings an appreciation of our responsibilities. The wise man, Solomon, has declared, with regard to

labour: "Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase." Again: "He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough." Again: "The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep." These all testify with regard to the benefits that come to us from physical labour.

. . . .

OPPORTUNITIES FOR EMPLOYMENT

Complaint is made at the present time of considerable lack of employment. This is a condition that deserves careful attention on the part of employers and Church officers, and earnest efforts to remedy it as far as possible. This condition, however, is partly caused by those without employment lacking training for particular jobs, and partly, also, by failure to get back to first principles. Many men, out of employment, could largely feed and support their families from the products of the farm, if they would diligently apply their minds and bodies to such work. I know of men living on a few acres of land, not generally considered most fertile, who have produced a comfortable living for their families, through dairy products, poultry, hops, orchards and kitchen gardens.

An instance of the opportunities open to those seeking progress and independence has come to my attention. I visited recently at the home of a young man, with a wife and two little children, in an outlying section of this state. Two or three years ago he was working, when work was available, at small wages. He determined to start for himself in dairying. He had no home and practically no credit. His wife and he made considerable sacrifice in a very humble home on a farm, which they leased. He managed to get one or two cows as a start. By strict economy, hard labour and mental effort, he now has a fine dairy herd of about thirty cows, is getting a monthly cream check of about $400, and is feeding calves and hogs of good quality. He is living in a comfortable home and has an automobile. He is a Bishop's counselor.

NO CLERGY—NO LAITY—ALL TO LABOUR

In connection with this matter of labour, the attitude of the Latter-day Saints is vastly different from that of the world generally with respect to the occupations of those engaged in Church service. With the exception of a very few engaged entirely in Church work, the thousands of men in this Church bearing the Priesthood have their individual vocations. Whereas the clergy in other churches are dependent upon the laity for their support. Those engaged in the ministry of this Church give a part of their time voluntarily for the service of the Lord,

while they, at the same time, provide for their families by their own efforts. Among the advantages of this divine plan are that there is developed in them the spirit of service, self-reliance, sympathy, practicality, a desire for knowledge and brotherly kindness. You remember the statements of the Apostles of old—how they laboured. Paul especially declared repeatedly how he had worked for the welfare of the people and yet supported himself. In his epistle to the Corinthian Saints, he says: "We . . . labour, working with our own hands:" and again, to the Thessalonion Saints, he says: "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."

It is important that everyone should learn the value of hard work. The Lord commanded Adam, and through him, all his descendants, that we should eat our bread in the sweat of our face; or, in other words, by earnest effort, whether we labour physically or mentally. Mental labour is often just as strenuous, and just as important, if not more so, than physical labour. Ordinarily, whether our vocation is chiefly physical or mental in character, we have occasion to use both powers in that which we have to do. Well-balanced development involves sustained physical as well as mental efforts. Paul the Apostle declared: "Be . . . not slothful in business; fervent in spirit; serving the Lord."

IDLERS HAVE NO PLACE IN ZION

Solomon says: "Whatsoever thy hand findeth to do, do it with thy might." The Apostle Paul says: "We commanded you, that if any would not work, neither should he eat." And, again: "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." In the revelations which the Lord has given in these times it is declared: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the labourer."

President Brigham Young on one occasion, speaking on this subject, declared: "The non-producer must live on the products of those who labour. There is no other way. If we all labour a few hours a day, we could then spend the remainder of our time in rest and the improvement of our minds. This would give an opportunity to all the children to be educated in the learning of the day and to possess all the wisdom of man." Every member of this Church ought to have some vocation and proceed to do that work with purpose and energy. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." We need to learn the benefits of concentrated effort. Our purpose should be to gain sufficient

resources to enable us to give more effective, whole-hearted service to the work of the Lord, besides maintaining satisfactorily those dependent upon us.

I would particularly like to stress the idea that we should all willingly and gratefully set apart a considerable portion of the fruits of our labours for the furtherance of God's purposes with respect to mankind. That is a law established of the Lord for our blessing and benefit. It is not sufficient that we should help only in community activities. That is a proper and appropriate thing. We ought to take part in those movements that really promote the community welfare. As a matter of fact, all the things that we are doing which we consider we do for the Lord, are in reality for the welfare of our fellowmen. The tithing which we pay is actually for the benefit of mankind. We dedicate a portion of our means to the Lord to be used by His servants in the promotion of those things that concern mankind—in the preaching of the Gospel of salvation, the building of places of worship for the spiritual training and recreational welfare of all who desire to take advantage of the same, the education of the young people, the help and welfare to those in need, the erection of temples for sacred ordinances, and many other things.

The Apostle declares: "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." All of these things we ought to do. We ought to be diligent in our labours in order to obtain the greatest material and spiritual advancement, always keeping in mind the counsel of the Lord Jesus Christ: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

I pray that the Lord may guide each one of us to a sense of our responsibilities, whereby we may strive to qualify in the most effective way to be helpful in the building up of the work of God; in the name of Jesus Christ. Amen.

THE AARONIC PRIESTHOOD

THERE IS and has ever been but one Priesthood, the holy Priesthood, in the church of Jesus Christ. "Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years." By its authority, alone, may men speak and act in the name of the Lord for the salvation of humanity. This authoritative Priesthood is designed to assist men in all of life's endeavours, both temporal and spiritual. Consequently, there are divisions or offices of the Priesthood, each charged with a definite duty.

The two main divisions of the Priesthood are known as the

Melchizedek and the Aaronic Priesthoods. They are not distinct Priesthoods, for the Aaronic or lesser is a part or an appendage of the Melchizedek or higher Priesthood. This has been set forth in modern revelation:

"There are in the church two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood . . . The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser is because it is an appendage to the greater, or the Melchizedek Priesthood."

The temporal needs of the Church are among the chief concerns of the Aaronic Priesthood. It should look after the poor and administer to their relief. But, in addition, it is, as it were, preparatory to the higher Priesthood, and therefore has spiritual obligations. It is to preach repentance and baptism, and has authority to baptize and to administer the Sacrament and may enjoy the ministering of angels. That is, it has power in administering outward ordinances. In the words of modern revelation:

"The lesser priesthood. . . . holdeth the key of the ministering of angels and the preparatory gospel; Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments."

There are several offices in the Aaronic Priesthood. The office of Deacon is the first or lowest. The Deacon is to assist those in the higher offices as occasion requires.

The office of Teacher follows. This is one of the most important offices in the Priesthood, for the Teachers are the immediate watchmen of the Church. To them it is given to banish the iniquity and evil that may have entered the fold, and maintain the Church in a condition of obedience to the commandments of God. In practice, the Teachers visit the homes of the members of the Church once a month, to inquire into the conditions and needs of the people and to teach them the will of God. To quote again from modern revelation:

"The teacher's duty is to watch over the church always, and be with and strengthen them; And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking; And see that the church meet together often, and also see that all the members do their duty. And he is to take the lead of meetings in the absence of the elder or priest."

The office of Priest is the highest in the Aaronic Priesthood. It differs particularly from the offices of Teacher and Deacon in that it possesses authority to baptize, and to administer the Sacrament. The duties of the Priest are enumerated, concisely, in the revelations to Joseph Smith:

"The priest's duty is to preach, teach, expound, exhort, and

baptize, and administer the sacrament, And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties."

In the wards and stakes of the Church, where the population is sufficient, the Priesthood is organized into quorums. A Deacon's quorum consists of twelve Deacons presided over by a president and two counselors; a Teachers' quorum consists of twenty-four Teachers presided over by a president and two counselors; and a Priests' quorum consists of forty-eight Priests, presided over by a Bishop.

The Bishop is the presiding officer of the Aaronic Priesthood. Unless he is a literal descendant of Aaron, he must be a High Priest of the Melchizedek Priesthood, ordained to the bishopric. A Bishop, with two counselors, is appointed to preside over each ward of the Church; Bishops may be appointed over larger districts, and a Presiding Bishop, with two counselors ordained to be Bishops, is appointed to preside over the Aaronic Priesthood of the Church and to administer the temporal affairs of the Church, under the direction of the First Presidency. The office of Bishop is very important in the Church of Jesus Christ, since it deals with the daily temporal necessities of humanity and also because the Bishop is appointed a common judge in Israel to hear difficulties that may arise among members, and to preserve peace in the Church.

In the general practice of the Church, the office of Deacon is first conferred upon a man when he has learned the duties of that office, and has proved himself faithful; he is later ordained a Teacher, and then a Priest. Thus, the order of the Church provides progressive experience and advancement for those holding the Priesthood. Moreover, since all who are worthy may hold the Priesthood, the benefits of the system are available to all, and the responsibility for the welfare of the Church becomes a common concern.

The lesser Priesthood is always a part of the higher Priesthood, but is usually called the Aaronic Priesthood, because of happenings among the people of Israel while they wandered in the wilderness. When Israel came out of Egypt, under the leadership of Moses, the Lord proposed that they make a covenant with Him, and promised that if they would keep the covenant, they would become "a peculiar treasure" to the Lord. This covenant Israel solemnly made, but dismally failed to keep. The Lord, therefore, finding them unable or unwilling to live the higher law, the greater Priesthood was withdrawn from them, and only the lesser Priesthood remained. Even this part of the holy Priesthood was not given to all the people, but confined to the tribe of Levi. And, within that tribe, only Aaron and his descendants were ordained Priests.

(*Continued on page 313*)

THURSDAY, MAY 16, 1929

EDITORIAL

MAY 15th, 1829

PRIESTHOOD!

Authority, Power, Privilege!

Authority to act in any enterprise must come from those who stand at the head of the organization. It can not be assumed by anyone; it must be received from those who have the right to confer it. This principle is observed in the smallest human concern. Every officer or salesman must be prepared to produce evidence of authority from those who direct the organization. It can not be otherwise in the Church of God.

In a man-made church, man's authority may be quite sufficient. In the Church of God, authority to build it and to officiate in it must come from the Lord. Imperfect and incomplete is the church that does not possess such authority. Priesthood, true Priesthood, possesses such divinely conferred authority to speak and act, officially, in behalf of the Lord's Plan for His children.

Power must be associated with authority for the accomplishment of any task. It is not enough to possess authority to build the house, the power is needed also to secure and to lift and shape and fit the materials from which the house is constructed. It is not enough to have authority to teach the principles of the Gospel and to administer in its ordinances, power must be possessed to preach the truth to the convincing of human hearts and to carry onward all the activities provided by the Church for human welfare. The Priesthood adds power to authority. It brings its holder into such communion with divine forces that he becomes able, if he lives well, to do effectively the work required at his hands. By this power the weak breaks down the mighty, the unlearned confounds the wise, and spiritual blessings are brought to comfort the faithful. He who holds the Priesthood speaks and acts with authority and power.

The privilege conferred by the Priesthood is not less than its authority and power. The man who holds the Priesthood is given the privilege of official cooperation with the Lord in the working out of the Plan of Salvation. Partnership with the Lord, however humble, is the highest privilege.

The Gospel is founded in love—the love of a Divine Father for His children. The Priesthood gives to its holder the privilege of serving humanity in love, in seeking out the needs of the poor and the needy, in body or spirit, and in finding surcease for the

cares of human hearts—to do in humility and human weakness the works of the Father, yet in authority and with spiritual power. Is not that a rare privilege?

What a trinity of opportunity is brought by the Priesthood! Authority to establish and conduct the Church of Christ; power to exercise that authority effectively according to the needs of the day; and the privilege of daily, official association with the increasing purpose of the Lord for the human race—a part of His family. Within true Priesthood properly conceived and exercised, lies the possibility of full expression of every noble desire.

Such, and more, were the gifts brought to earth when John the Baptist, on May 15th, 1829, laid his hands upon Joseph Smith and Oliver Cowdery and conferred upon them the Aaronic Priesthood.

It was a blessed day!—W.

THE AARONIC PRIESTHOOD

(*Concluded from page 311*)

This order continued unbroken until the coming of Christ. These events are briefly recorded in modern revelation:

"Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; But they hardened their hearts and could not endure his presence. . . . Therefore, he took Moses out of their midst, and the Holy Priesthood also; And the lesser priesthood continued."

Aaron held the Melchizedek Priesthood, and presided over the lesser Priesthood in his day as the Presiding Bishop, a High Priest after the order of Melchizedek, presides over the lesser Priesthood in our day. His sons were the Priests of ancient Israel. It seems very likely that the tribe of Levi was fully organized according to the order of the lesser Priesthood, for, both names and functions, recorded in the Pentateuch, pertaining to the Levites, suggests such complete organization.

From generation to generation the tribe of Levi performed the priestly labours of Israel, up to the time of John, known as the Baptist, the forerunner of the Christ. The coming of Christ ended the Mosaic law. The Gospel in its fulness was again established. The holy Priesthood, which includes the lesser, was conferred. John was commissioned to close the Mosaic dispensation in preparation for the mission of the Saviour. He did so, and became the last man who held the keys of the Aaronic Priesthood. This also was revealed to the latter-day Prophet:

"John, whom God raised up, being filled with the Holy Ghost from his mother's womb. For he was baptized while yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the

face of this people, to prepare them for the coming of the Lord, in whose hand is given all power."

When, after centuries of apostasy the dispensation of the fulness of times opened, the Gospel, with the Priesthood, was restored. The first act in the restoration of the Priesthood was the recommitting of the lesser Priesthood to mortal men. On May 15th, 1829, the Priesthood of Aaron was conferred upon Joseph Smith and Oliver Cowdery under the hands of John the Baptist, in the following words:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."

This Priesthood has been conferred upon others, until tens of thousands hold the Aaronic Priesthood in the Church of Jesus Christ of Latter-day Saints.—W.

NOTES ON THE AARONIC PRIESTHOOD

Self-Mastery: The Priesthood requires the training of the will to accomplish the duties devolving upon the members. A noted psychologist says: "Will is a system of habits. You can, of course, greatly strengthen these habit systems. Call them will power if you like. Your self-mastery grows by exercising a long series of choices of the right action. By thus acting a great many times in the right way, you develop these habit systems. In time these habit systems grow so strong they literally head off any thoughts of doing anything another way." Elbert Hubbard says: "It is a great thing to be a man; but it is finer to be a master—master of yourself." Solomon, the wise king, said: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Proverbs 16:32.) Avoid mass or crowd action. Cultivate judgment. Learn to sacrifice pleasure for work. Cultivate the habit of making yourself do what you should do.

Tithepaying: Every member of the Priesthood should be fully converted to the principle of tithepaying. Refer to Doctrine and Covenants, Section 119; Genesis 14:18-20; 28:16-22; and Malachi 3:8-12. The members should be encouraged to earn some means in order that they may pay tithing on the same, and be placed on the annual Church records. Every member of the Priesthood should be encouraged to try to do all he can for the Church and for himself in improving conditions. He should try to help the Church by earning all he can, and by paying a faithful tithing.

Word of Wisdom: Every Priesthood member is expected to be temperate and wise in his habits and actions. He should learn to think, and choose for himself those things which are most helpful toward development and lasting success. He should learn to look behind the efforts of selfish men to fasten bad habits upon young people under false pretenses. He should discern the sham in all the cigarette and tobacco advertisements. He should realize that tobacco in any form is bad for the body, injurious mentally, weakening morally, expensive, and contrary to the instructions of the Lord. In like manner alcoholic drinks, tea, coffee, and to a large extent, cocoa, are all more or less alike in the results. See Doctrine and Covenants, Section 89.

Administration of the Sacrament: Priests are the only members of the Aaronic Priesthood authorized to administer the Sacrament. Teachers and Deacons may assist in preparing the Sacrament table and in passing the Sacrament. All Priests should learn by heart the blessings on the bread and the water. Priests should break the bread and pour the water. Bread to be broken in suitable sized pieces. Glasses should be sterilized. A provision should be made for cleansing of hands prior to breaking of bread. Cold water should be used in the Sacrament service. Remember that this ordinance emulates the example of the Saviour. Keep in mind the purpose as outlined in the prayer.

Ordinance of Baptism: Priests are the only Aaronic Priesthood members authorized to perform this ordinance. But all members should learn how it is to be performed, the necessity and the purpose of it. Have all Priests and Teachers learn the words used in the ordinance. All Priesthood members should know and be able to describe the mode of baptism.

Ordinations: Everyone who receives the authority of the Priesthood must obtain it by ordination through the laying on of hands of those who have already received proper authority. It is a good thing to trace the authority of the one who ordained you. Priests have the authority to ordain other Priests, Teachers and Deacons, when called upon to do so by the mission or district president; but neither Teachers nor Deacons have authority to lay on hands. Remember, that while a person may have the authority to ordain others, it must only be done under the sanction and approval of the presiding officers, such as the mission or district president.

Prayer and Public Speaking: Every member of the Aaronic Priesthood should learn how to offer the opening or the closing prayer in public meetings. It is not necessary to make long prayers. Appropriate prayers are most desirable. The opening prayer should essentially express gratitude to the Lord for the opportunity of meeting together, and pray for the guidance by the Holy Spirit of those in charge and those who take part. The closing prayer should express appreciation for what has been

said and done. Address the Lord as "Our Father Who Art in Heaven." All prayers should be offered "in the name of the Lord Jesus Christ." The members should seek the spirit of prayer—not merely to utter the words. Members should prepare themselves to speak in Sacramental meetings. It is very appropriate to have a Priest or Teacher speak for about five minutes in every Sacramental meeting on a suitable Gospel topic. Such topic should be thoroughly studied in advance. The speaker should cultivate the habit of using his mind and memory.

Ushers and Doorkeepers: This is an important duty of the Aaronic Priesthood which is often neglected. Ushers and doorkeepers add dignity, quiet and order to meetings. Such duties require headwork. Ushers should invite people to take front seats. If the meeting is crowded, they should note any vacant seats and conduct those entering to such places. One usher or messenger could sit near the stand and convey instructions from those presiding, to others as occasion requires.

Meaning of Priesthood: The Priesthood is authority given to men from the Lord to act in His name in building up His work. Priesthood is not confined to this life. It endures with us, if we are faithful. It is "without father, without mother, without descent, having neither beginning of days, nor end of life." In the beginning of this dispensation, men received this authority by ordination from heavenly messengers who held the "keys" of power. Let every member understand the meaning of "keys." Thereafter, those who have been ordained, have certain authority which they may confer by ordination, under proper direction. But, there can be only one Church having the true Priesthood. The true Priesthood is recognized by the offices and the doctrines taught, which conform to those in the Bible.

Priesthood activity makes better sons, husbands and fathers. The Priesthood develops obedience, willingness, kindness and promptness. It makes upright, straight-forward men. It promotes clean, moral habits. It teaches men to carry responsibility, to be energetic and industrious. It shows the importance of the home. Priesthood training promotes desired qualifications of leaders in the home and family relations.

Priesthood training makes for good citizenship. A good citizen is one who lives a positive, moral life; who sets an example of progress and thrift; who is a good neighbour and friend; who attends to the duties imposed upon him as a citizen in attending political primaries of one or the other party; who helps to select upstanding delegates to the party convention; and who never fails to vote according to his best judgment on election day. The Priesthood training is the most effective in fitting a man to become a citizen of this type.—Extracts from "Weekly Ward Meetings," a bulletin issued for the use of the Aaronic Priesthood quorums.

PROFESSOR BABCOCK IN LONDON

Professor Maud May Babcock, head of the Department of Speech in the University of Utah, and celebrated dramatic reader, who is at present finishing a world tour, was a recent visitor in the London District of the British Mission.

Sister Babcock, as a true daughter of Zion, placed her services at the disposal of the philanthropic organizations of London, and the Crusaders of St. George under the leadership of Mrs. A. J. Macdonnell arranged for her to give a recital, the receipts of which were to be used to assist in the building of homes for crippled British ex-officers and men.

Mr. William Goodair, lovable friend and fearless champion of right, gave an "At Home" reception at the Royal Automobile Club, Pall Mall, London, on Saturday afternoon, April 27th, for the purpose of introducing Miss Babcock, prior to her dramatic recital on the following Tuesday. Much interest had been aroused by the announcement that Professor Babcock, an American citizen and a member of the Church of Jesus Christ of Latter-day Saints, would give her services in the aid of destitute British subjects, and a representative gathering of London society took the opportunity of making her acquaintance. The Diplomatic Corps was represented by: The Persian Minister, Sosostris Sidarouss Bey; the Egyptian Charge d'affaires; Madam V. K. Rackauskas from Lithuania, wife of the late Lithuanian Charge d'affaires in London; Monsieur Emilio del Solar, the First Secretary at the Peruvian Legation and acting Charge d'affaires; and the consuls for Roumania and Lithuania. Among other prominent people in attendance were: Mary, Countess of Clancarty; Lady Mary Dundas; Lord and Lady Augustus Loftus; the Countess of Oxford and Asquith; Lady Claverhouse Graham; Lady Shannon, widow of the famous victorian Painter, Sir J. J. Shannon; Mrs. Flora Lion, the well-known artist who recently painted portraits of the Duchess of York and her sisters for the Royal Academy; Lady Alexander, widow of Sir George Alexander, the widely-known actor-manager of St. James' Theatre; Baron and Baroness Quarness Van Ufford of Holland; Madam Zachariades, from the Island of Cypress; Monsieur Alexander Schinas, from Greece; Lieutenant-General Sir William and Lady Pitcairn Cambell; Colonel Patrick and Mrs. and Miss Evan-Baillie; Mr. Nigel Watson, of the Military Intelligence Section of the War Office; Major and Mrs. Davidson Houston; Mrs. Scot Nelson; Mrs. Bazley, famous society beauty of Victorian days. President John L. Clarke, Elders Richard K. Knight, Milford A. Piggott and Jessco C. Nixon of the London District were also present.

Professor Babcock gave her dramatic recital under the auspices of the Crusaders of St. George, on Tuesday, April 19th, in Lady

Beecham's drawing room at 19 Grosvener Square, London, W. 1, which had been very kindly loaned for the occasion. Miss Babcock, who read Shaw's "Cæsar and Cleopatra," was at her best. From the first her vocal and dramatic art held her audience completely. The performance reflected much credit on her genius and work.

During an intermission between the second and third acts, Miss Babcock was presented with two beautiful flower tributes, as well as with a poem composed in her honour by Mr. Bernard Jolivard, which emphasized the value of strengthening the bond of "hands across the sea." At the close of the recital Elder Milford A. Piggot played the "Star-Spangled Banner," followed by "God Save the King."

Most of those who attended the reception for Sister Babcock on Saturday, also attended her dramatic recital on Tuesday night. Some of the others in attendance were: Mademoiselle Hélène Kryzkowska, from the Polish Legation; Baroness de Brenon, also representing Poland; Lady Burton; Mrs. Scott-Nelson; Mrs. E. Gibson-Smith; Mrs. Duncan Campell; Emmeline, Lady Baker of Dunstable; Mrs. Sherwood Kelly, whose husband was the famous Victoria Cross hero of the Dardanelles; Mr. Oswald, Coroner for West London, and Mrs. Oswald; President A. William Lund of the British Mission, and Sister Josephine B. Lund; Elder Weston N. Nordgren from the Liverpool office, President Joseph S. Savage of the Liverpool District, and missionaries from the London District. Monsieur Smirnoff, the well-known Russian Artist, who with Madame Smirnoff, was in attendance, was anxious to have Professor Babcock sit for him, as he will shortly be having another exhibition of his works; but as Miss Babcock was due to sail for America on May 2nd, it could not be arranged.

On the day following the recital, Miss Babcock attended an "At Home" reception given by Mrs. Gibson-Smith at her residence in Charles Street, Berkeley Square. There Miss Babcock had the opportunity of meeting and conversing with many socially prominent London people. Among them: The Siamese Minister, and Miss Irene Veal of the *Sunday Referee*, who writes London Society news under the name "Lady Betty." Miss Babcock gave one of her short recitations, there, which was greatly appreciated.

Sister Babcock's early departure for America limited the advertizing of the recital, but a splendid turnout greeted her. Mr. William Goodair was untiring in his attempts to give the affair wide publicity and secure a large attendance. He has been an active friend to the missionaries in times past as well as to Sister Babcock in the present instance. In his own words, he desires to strengthen the friendly relations between America and England, and to correct current misrepresentations concerning the Latter-day Saints.

Miss Babcock recently entertained the missionaries of the

French Mission with testimonies and readings while visiting the continental countries in company with President and Sister Widtsoe, of the European Mission. Her professional skill, as reader and teacher, has given her a world-wide reputation. As a member of the Church of Jesus Christ of Latter-day Saints, she has done much for the Gospel cause and has contributed freely of her time and talents in its behalf. This service in behalf of wounded British ex-soldiers, will, we hope, prove a strengthening bond between the governments of the United States and Great Britain, and help to allay the prejudice which has in times past clung to the mention of the name "Mormon."

Ugly rumour has made the Latter-day Saints coarse and immoral, when in fact they are taught ideals of purity and beauty. Miss Babcock has unusual gifts, but lives out in her art the teachings of the Church which she joined in her early womanhood, and to the service of which she has devoted the years of her mature life.

NOTTINGHAM DISTRICT CONFERENCE

THE SPRING CONFERENCE of the Nottingham District, held in the Cooperative Hall, High Street, Leicester, on Sunday, May 5th, 1929, aroused much friendly comment and interest. "Mormonism" and the "Restoration of the Priesthood" were favourite themes among local people during the two weeks just past.

In attendance were Mission President A. William Lund and Elder Alvin G. Pack from the Birmingham Office; President John P. Hopkinson and Elder Joseph E. Whitehead from the Sheffield District; President Edward L. Blacker and Elder E. Anthon Clayson from the Birmingham District; Elders William J. Matheson and Samuel Barber from the Liverpool District; Elders Milford A. Piggott and William T. Knapton from the London District. From the Nottingham District were: President Wesley B. Ward, Elders Harold K. Richmond, Richard C. Badger, Lester D. Fisher, B. Glen Marble, William T. Shipley, Jun., Kelvin A. Baldwin, Dean R. Merrill, Richard M. Gledhill, Stanley W. Layton, Don R. Patterson, Joseph S. Brough and H. Wendell Jacob.

The morning session was devoted to a pageant depicting the restoration of the Priesthood. Local auxiliary officers and missionaries testified to the truth of the work called "Mormonism." President Lund spoke on baptism and the literal translation of the Bible.

In the afternoon meeting, the General, Mission and District officers were sustained by those assembled. Reports on the various missionary activities during the past six months indicated steady growth and improvement within the District. President Lund discoursed on Joseph Smith as a true prophet of God, and

told of the restoration to earth of God's authority—the holy Priesthood—through him.

The evening gathering was augmented by many friends and strangers who came to enjoy the spiritual feast of a "Mormon" conference. President Lund forcefully portrayed the modern need of the Priesthood of the Son of God, upon the earth; the necessity of obedience on the part of men to their God and country; and the value of the Priesthood in preparing the way for the second advent of our Lord and Saviour, Jesus Christ. Throughout the services the Spirit of the Lord rested upon the speakers and filled the hearts of the listeners with joy and peace. A favourable report of the conference was published in the *Leicester Mercury*.

RICHARD C. BADGER, District Clerk

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Louis S. Sanders, Newcastle to Welsh; Robert L. Bradford, Welsh to Newcastle; Elbert C. Kirkham, Sheffield to Newcastle; Rulon S. Scoville, Newcastle to Sheffield.

Branch Conferences: Of the Birkenhead Branch, Liverpool District, held on April 28th. Members from the Liverpool Branch united with those of the home branch. Elders Weston W. Taylor and Ralph A. Garner from the Liverpool office and President Joseph S. Savage and Elder Samuel Barber attended.

Of the Clayton Branch, Leeds District, held on April 28th. "The Apostasy" was ably discussed. Those in attendance were: President J. Willard Harmon, Elders Herbert C. Fletcher, Henry J. Bates and Samuel Hill.

Of the Hyde Branch, Manchester District, held on April 21st. The theme of the afternoon meeting was: "The Restoration of the Priesthood." A good spirit was manifest at each meeting. President Frank C. S. Derrick, Elders John W. Southwick, Melvin E. Dunkley and E. Glenn Taylor were in attendance.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN